

Missionaries Not Harmed

"Wonderful peace of my Saviour," sang two Southern Baptist missionary wives while Skyraiders roared overhead and troops of the South Vietnamese government attacked to wrestle control of Da Nang, Vietnam, from dissident forces on Sunday morning, May 15.

"The sermon, 'Faith, the Way to Peace, Victory, and Stability'—prepared the week before when everything was calm—and the special music could not have been more fitting," says Mrs. Ronald D. Merrell, Sr., one of the missionaries. "I don't know whether the sermon helped the others who worshiped with us that morning, but we missionaries fell back on it the rest of the day!"

That was the first of eight days of struggle in Da Nang and uncertainty and dangers for the missionaries.

Two Southern Baptist missionary families are stationed in Da Nang—Mr. and Mrs. Merrell (of Tulsa, Okla.) and

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their two children, and Rev. and Mrs. Lewis I. Myers, Jr. (of Boyle, Miss.), and their four children.

All had been evacuated to a nearby U. S. military base in April because of fighting in Da Nang but had been permitted to go back to their homes on April 22. Three weeks of "perfect quietness" had followed their return, says Mrs. Merrell. And Mr. Myers had gone to Saigon to try to get a car for the "two families on one Honda."

On that Sunday morning the other missionaries and the children went to the press center, down by the Da Nang River, to conduct worship. A U. S. Marine photographer, a Baptist, had started services three weeks earlier, and before leaving the city he had asked the missionaries to continue the work. Though they learned at the center that troops had landed in the night, they went on with the scheduled meeting.

Tension mounted throughout the day. Turned back from another meeting, the missionaries went home, passing soldiers, hospital trucks, and hastily built forts.

"As soon as we got home, we began packing," says Mrs. Merrell. "We had been caught unprepared before and didn't want that to happen again!"

As the Merrells finished dinner, the fighting began. They found what they hoped was a "safe wall" and got behind it. At their home in the center of town, Toni Myers and her children "stowed away in the hall and wished Daddy were home."

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SS Leadership To Meet At Gulfshore

The Sunday School Leadership Assembly is scheduled to be held at Gulfshore June 27-July 1.

Four main emphases this year will be Bible study, the new Life and Work Curriculum, the new Church Growth Plan, and the new Specialized Sunday School Leadership Training Course, according to Bryant Cummings, secretary, state Sunday School Department.

Dr. Kenneth Chafin, Professor of The Billy Graham Chair of Evangelism, Southern Seminary, Louisville, Ky., will be the Bible Hour speaker.

Dr. John W. Drakeford, professor of psychology and counseling, and director of The Baptist Marriage and Family Counseling Center, Southwestern Seminary, Ft. Worth, Texas, will be the evening speaker.

Leadership conferences and youth conferences will be a part of the morning program.

A Church Building Conference for committees and individuals will be conducted June 28-29 by Ellis B. Evans, Architectural Consultant, Church Architecture Department, Sunday School Board.

Church Library Conferences will be led by Charles Warnock, Consultant, Church Library Department, Sunday School Board.

A Kindergarten Workshop will be held simultaneously with the Sunday School Leadership Assembly.

The Sunday School Leader-

ship Assembly program will begin on Monday night, June 27, at 5:30, and adjourn on Friday noon, July 1.

The Stalnecker Team will lead music for the worship periods and provide special music throughout the week. Mr. and Mrs. Ed Stalnecker of Ripley, Tenn., and Mr. and Mrs. David Tyson of Memphis, members of the team, will present a musical concert on Thursday night, June 30.

David Tyson will be the assembly organist and Mrs. Carol Tyson will be pianist.

Afternoons will be free for rest, relaxation, recreation, and sightseeing.

Family groups are encouraged to attend the assembly. All requests for reservations should be mailed to W. T. Douglas, Manager, Gulfshore Baptist Assembly, Pass Christian, Mississippi.

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SBC Gifts: \$26.3 Million During First Five Months

NASHVILLE (BP) — More than \$26.3 million was given to Southern Baptist Convention world missions causes during the first five months of 1966, a monthly financial statement from the SBC Executive Committee here has revealed.

Southern Baptists gave \$9,725,772 to missions through their Cooperative Program unified budget plan, and \$16,634,278 to designated Southern

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of former slaves were fashioned into "a kingdom of priests and a holy nation" (Ex. 19:6), and empowered of the Almighty to be the heralds of freedom to the peoples of all the earth.

As Sinai glows afresh in our recollection, we see the dazzling brilliance of the glory of God; we tremble in awe as the lightnings flash, the thunders roll, the wind shrieks, the mountains rumble in their quaking, and the roaring fires blast heavenward with the smoke of a furnace; we listen with bated breath as a Divine Voice gives the Ten Commandments; and, as forty days go by, we share with the chosen people the well-nigh impossible task

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Detroit Opinions Varied

By The Baptist Press

"Routine . . . significant . . . untroubled . . . worshipful . . . flat and uninteresting . . . important . . . interim . . . harmonious . . . quiet . . . successful . . . dull and weak . . . good . . . calm and determined . . . issueless . . . smooth . . ."

With these words, editorials in a score of Baptist state weekly newspapers described and evaluated the 109th annual session of the Southern Baptist Convention meeting recently in Detroit. (May 24-27)

The editorials seemed to have one point of common agreement—that the convention steered clear of controversy and dealt with the business in a calm manner. Few of the editorials were agreed on whether or not the Detroit convention was a "good" one.

Just as the editorials disagreed over whether or not it was a good convention, they also were not in full accord over which issues and actions were most significant.

Most of the editorials said that one of the most significant things the convention did was to launch plans for the Crusade of Americas, a vast evangelistic campaign slated in 1969 when Baptist groups in North, Central, and South America join hands in one big evangelistic effort.

Some of the state Baptist papers said that the spirit of the convention was more significant than the action taken.

Commented the Oklahoma Baptist Messenger in a typical statement: "Having passed through a long period of criticism, controversy and self-analysis in recent years, the convention this year gave its primary emphasis to missions and evangelism."

What the convention refused to do could be more significant in the long run than what it did do, said an editorial in the Texas Baptist Standard.

Citing examples, the Standard said the convention refused to censure a Baptist minister (White House Press Secretary Bill Moyers) for dancing the watusi; refused to consider a resolution opposing a seat in the United Nations.

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CHALLENGED BY THE EVANGELIST to accept the way of salvation offered by a loving and unchanging God, 734 persons walked to the front of Earls Court Exhibition Hall

during the Greater London 1966 Crusade. More than 2,000 people came as inquirers the first four nights.

LONDON CRUSADE—

Crowds Greet Evangelist

LONDON — When evangelist Billy Graham opened the thirty-two day Greater London Crusade at Earls Court Wednesday night, June 1, a capacity audience was met with a ringing challenge to their faith.

The crusade was described in the Daily British Press—that boasts the largest circulation in the world—as the who filled the big area below the battle here in this great metropolitan city of sixteen million people, according to crusade officials, is not being waged with guns, but with the power of God against the working of Satan.

Huge crowds have continued since the first night with the weekend audiences overflowing the eighteen thousand foot arena. About six thousand participated in the service Saturday night by closed circuit television. The twenty-five by eighty foot cinema screens are located in large adjoining rooms in this vast hall where the crusade is meeting nightly except Sunday.

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tone for the rest of the world that so desperately needs your leadership," a man in an orange sweater went first at the time of decision, then middle-aged women with cardigans over summer frocks. A mother walked hand-in-hand with her teenage daughter. There were young men wearing the latest fashion, a pretty girl in a scarlet dress, a scholarly looking man with a brief case and a balding minister with clerical collar who,

one thought, surely had no need. In complete silence, with Mr. Graham standing with his closed right hand touching his lips and head bowed in prayer, the stream of humanity continued with old men and women, younger ones, and children.

And there was a sprinkling of brown faces among those

Quite Note

the rostrum, West Indian women in their native costume stood with heads bowed

as well as Negro men and women who represent the small minority of this country's population.

The meetings end on the same quiet note, with those who come forward filling out to a counseling room to receive literature and personal help from one of six thousand trained counselors. "This is far beyond our expectation," said Billy Graham after the

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COLLEGE AID—

Court Ruling Analyzed

WASHINGTON (BP) — A Maryland court ruling that grants to three church-related colleges are unconstitutional runs up "a bright red flag for many who are now making policies for education," according to a Baptist leader here.

C. Emanuel Carlson, in an analysis of the recent decision by the Maryland Court of Appeals concerning sectarian colleges, said that denominational educators "will need to study the Maryland opinion with care." Carlson is executive director of the Baptist Joint Committee on Public Affairs, Washington.

The case involved direct construction grants totalling \$2 1/2 million by the Maryland legislature to four church-related liberal arts colleges.

A Maryland Circuit Court in 1965 ruled that the grants were "valid" and "constitutional." The Court of Appeals decision overturns the lower court ruling.

"The highest court of Maryland has now ruled that the grants to an institution are secular or sectarian depending upon the nature of the institution involved," Carlson said.

The grants went to the College of Notre Dame of Maryland in Baltimore and St. Jo-

seph College in Emmitsburg, both Roman Catholic schools; to Western Maryland College, Westminster, a Methodist school; and to Hood College, Frederick, Md., affiliated with the United Church of Christ.

Of the four, only Hood College was found to be eligible for the grant. The Methodist and Roman Catholic schools were held to have received unconstitutional grants from the state of Maryland.

The Maryland court took its stand on its own reading of the U. S. Supreme Court's interpretations of the First and Fourteenth Amendments to the U. S. Constitution.

Baptist colleges and state

case is being appealed to the Supreme Court and might be accepted by it for review. Refusal of a review would amount to an approval of the Maryland reading.

With the provision of federal grants to public and private institutions under the Higher Education Facilities Act of 1963, the Maryland case could have sweeping effects.

Baptist colleges and state

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Crowds Greet Graham In London

(Continued from Page 1) crusade began. "It is God's work and He deserves and receives all the glory." Mr. Graham felt the response of the initial services indicates a deep spiritual hunger of thousands of people in London and that what has happened here in the first days of the crusade is only the beginning of a great spiritual tide.

Invited more than three years ago by a committee of British clergy and laymen to hold his third major crusade in London, Billy Graham along with his wife Ruth, received an overwhelming welcome upon their arrival on British soil. Representatives from the entire National Press Corps of England were first to meet Mr. Graham when a press interview was held aboard the Queen Mary. Afterwards the Grahams left by train from Southampton for a busy schedule of pre-crusade events beginning in London.

Mr. Graham, or "crusader Billy" as he has been dubbed by some of the press, greeted more than two thousand well-wishers at Waterloo Station when he and his wife arrived here. The arrival welcome would equal that reserved for royalty or the hottest pop group. With a battery of news photographers and movie cameramen blocking the way, and hundreds of police holding back the crowd, a mighty chorus of "To God Be the Glory" rang out. Mr. Graham, with his wife seated beside him rode in an open car waving at the singing crowd.

Anniversary

All this took place on the two hundred and thirty-eighth anniversary of John Wesley's "heartwarming experience" in London that led to a national revival, improved social conditions and the founding of the Methodist Church. As Mr. Graham shook hands with well-wishers and said, "God bless you," one man mentioned that he had been converted during the 1954 Harringay crusade. A woman threw a bouquet into Mrs. Graham's lap with the same message attached. The crowd stopped the car several times with some welcom-

ers breaking through the police lines to shake hands with Mr. Graham.

Last week Billy Graham invaded Cambridge and Oxford, the intellectual centres of the British Isles. In the one day of preaching, he spoke to more than seven thousand people—the great majority of them students at the meccas of higher learning. More than three hundred students made decisions at St. Aldate's Church in Oxford and great

sands of students from standing in lines for two hours to get into the churches before Mr. Graham's sermon. But the sound of the Beatles was drowned out by church bells and the cheers of students when Mr. Graham arrived.

Stetson Declines.

(Continued from Page 1)

Three Studies

The statement also said that the special Florida Baptist study on church-state relations is only one of three current Baptist studies on this subject. The statement said the other two were (1) the Baptist Education Study Task, a nation-wide Southern Baptist study on Christian higher education to continue through June of 1967; and (2) a continuing study by the Baptist Joint Committee on Public Affairs "which has been studying this topic for more than 10 years."

The Stetson trustees concluded their statement with an offer to meet with the members of the Florida Baptist Convention State Missions Board in joint session "so that together we can study these perplexing problems in advance of the November convention."

Convention Secretary Speaks

In Jacksonville, Fla., the executive secretary of the Florida Baptist Convention commented that the State Missions Board does not meet for another session until Sept. 8-9, and that he expected no response from the board until then.

"The die is cast," said John Maguire, executive secretary-treasurer of the Florida convention. "They've made their decision and nothing more can be done."

Maguire expressed his own personal convictions concerning the Stetson decision in his weekly column in the Florida Baptist Witness, official state Baptist newspaper.

"I believe that the cherished position of Baptists on the matter of separation of church and state has been, and is now, being threatened," said Maguire. "Furthermore, this principle is being put in grave danger by the acceptance of government grants on the part of Baptist institutions and agencies. This cherished and God-blessed position, if once lost, will be hard if not impossible to redeem."

"Therefore," he said, "I must state that I am unalterably opposed to any Baptist agency or institution . . . accepting grants from the federal government. Let God's people bring God's money to finance God's work," he concluded.

Maguire also told the Baptist Press that 60 Baptist churches in the state had written to his office instructing him to withhold their mission gifts to Stetson.

Not Convention Owned

Although Stetson, a private Baptist institution with a self-perpetuating board of trustees, is not owned by the Florida Baptist Convention, it receives about \$400,000 per year through the convention's Cooperative Program unified budget plan. The 60 churches instructed the convention not to send their money to Stetson through the normal budget channels.

The statement from the Stetson trustees said they were "grateful for the generous support that the convention has been able to provide for the operating funds of the university out of the limited Cooperative (Program) funds contributed."

"The inadequacy of these funds to also provide badly needed new buildings, however, made it necessary for the trustees to seek funds for construction from other sources," said the Stetson trustees.

The following young people

met the stipulations for "Operation Involvement" and are pictured above as they left for the week's activity: Buz Martin, Paula Pryor, Dottie Kyle, Virginia Headrick, Sandra Keith, Becky Van Landingham, Bill Safley, Ralene Reeves, Sammy Walters, Lynda Wilkins, Rebecca Jackson, Dudley Marble, Ray Gunn, Jane Webb, Grace Quarles, Becky Carter, Brenda Brown, John Cleveland, Elizabeth Guernsey, Margaret Johnson, John Lockhart, and Cathy Holmes. Adults in addition to the youth director, Mrs. R. C. Alexander, are Dr. and Mrs. Raymond Martin, and Mr. R. C. Alexander.

The group was transported by the Jack Adams Aircraft Sales, Inc. Service, Walls, Mississippi.

The group will return on Saturday, June 18, at 5 P.M.

If we were to be completely honest, we would have to admit to a secret, troublesome envy of that prodigal who leaves Sunday for his own, who lives by his own code, who has cut all the attached strings. Oh, it is not there all of the time; it just crops out now and then making us feel crochety, imposed on, touchy. Sometimes our dose of religion is just enough to make us miserable, not enough to make us free and happy.—Ralph L. Murray in "Plumb Lines and Fruit Baskets" (Broadman Press, 1966).

Detroit Opinions.

(Continued from page 1) tions for Red China; refused to allow the convention "to become too involved in the ecumenical movement"; and refused to shuttle aside a motion reaffirming Baptist dedication to church-state separation.

In a similar editorial, the Missouri Word and Way cited two other things in the convention refused to do as significant: refusal to consider a motion to deny seats to an Arkansas church because of its doctrinal practices, and refusal to instruct the convention's program committee to set aside two hours in the 1967 convention to discuss current moral and theological issues.

The California Southern Baptist, however, termed the business transacted as "highly significant."

"Although it appeared routine, the adoption of program statements for several SBC agencies brought to conclusion a monumental task that has been in the mill for several years," said the California paper. "The importance of this cannot be overestimated."

The convention was likewise noteworthy for launching the greatest evangelistic campaign ever attempted, and for adopting a record \$24.2 million missions budget," said the California editorial.

Executive Group Praised

Editorials in the California and Colorado Baptist state papers praised the SBC Executive Committee for a "wise decision" in asking for more time to study the possibility of changing the convention's name. Both papers favor a possible new name, when one is determined.

Another issue which never fully developed was the question of federal aid to Baptist institutions, pointed out several editorials. Editorials in Texas, Virginia, Mississippi, Missouri, Tennessee, and California Baptist papers lauded adoption of a resolution reaffirming Baptist devotion to separation of church and state and opposing use of tax money for sectarian causes.

Editorials in the Texas, Mississippi, and Colorado papers classified the convention as "anti-ecumenical."

The Baptist Standard said the resolution adopted "left no room for anyone to believe Southern Baptists have budged an inch toward structural organization of all believers."

"Liberals should have been uncomfortable in this convention session," said the Baptist Record of Mississippi.

Editorials in seven state Baptist papers presented opposing views on the merits of a convention decision against devoting two hours in the 1967 meeting to a discussion of current moral and theological issues.

The North Carolina and Virginia papers strongly opposed the decision against a discussion of issues, while state papers in Indiana, Tennessee, Florida, Missouri, and California generally agreed with the decision.

Editorials in the Kentucky, Ohio, and Indiana papers urged a re-evaluation of holding the SBC Pastors' Conference prior to the main convention, saying that the messengers are emotionally drained from listening to sermon after sermon before the convention starts.

The Missouri Word and Way chided messengers for being "rough on speakers" during the convention. Time and again the speakers addressed vanishing congregations, the editorial said.

What affect will the editorial comments in the Baptist state papers have on future conventions? Ask 20 different editors and you'll probably get that many different opinions. If the widely divergent viewpoints expressed in SBC editorial evaluations is an indication.

Is Licensed

Carnation Church, Okolona, recently licensed Billy Harris (pictured) to the gospel ministry.

Billy is 16 years old and has finished his sophomore year at Okolona High School. Upon graduation from high school he plans to enter college as a ministerial student. Rev. Partee Tutor is pastor of the Carnation Church.



Church Building Fund Consultants

A group of Mississippi Baptists have been trained as Church Building Fund Consultants. They will assist churches in using Church Building Fund Campaign materials, produced by the Stewardship Commission and channeled through the state Stewardship Department. This campaign concentrates on raising cash before a church attempts to borrow for building construction. All contacts regarding this service should be made through the Stewardship Department, Box 530, Jackson. Shown in the photo, first row, l. to r. James Harrell, Monticello; Taylor Bowers, Washington, D. C. who participated in the training session; Fred Tarpley, Jackson, and Clarence Cutrell, Grenada. Second row, l. to r., J. C. Renfroe, Jackson; John Alexander, Jackson; W. Levon Moore, Pontotoc, and George Lee, Tylertown.

Missionaries Safe

(Continued from Page 1) The Merrells spent the night on their porch, dozing and watching spotter planes, Skyraiders, and flares. They did not know what was happening.

"For friends—we never expect to meet anyone finer anywhere than Lewis, Toni, Mike, Laura, Margaret, and Gray Myers, for cool wind, usually unheard of in Da Nang at this time of year, for the United States, a country big enough to keep fighting for this country even while it's stumbling around trying to find its way, for prayer, for a joke, something to laugh at, for a washing machine and an iron to use. Where can we stop?"

"But more than all these, we are thankful for our faith in a living, revealed God."

Mississippiian . . .

(Continued from Page 1) the board approved the appointment of John B. McBride as a new associate in its department of rural-urban missions.

McBride currently is associational superintendent of missions in Rankin County, Miss., and former pastor of several churches in Louisiana and Mississippi.

Wilson Brumley, secretary of the department, said McBride will have across-the-board responsibilities, but that he will major on urban areas, communities of 2,500 to 50,000 population.

His assignment will involve projects to uncover the mission needs of Baptist churches, associations, and state conventions in such areas and to coordinate the work of other Home Mission Board programs within the framework of urban communities.

In the area of resort missions, the board approved appointment of two seminary students to probe the possibilities of permanent ministries at Jekyll Island, Ga., and Breckenridge, Colo., both national resort areas.

Brumley's new associate, McBride, is a graduate of Mississippi College (Baptist), Clinton, Miss., and New Orleans Baptist Seminary.

McBride also has been associational superintendent of missions in Jasper and Bolivar counties in Mississippi. His pastorates include the Vaiden Baptist Church, Vaiden, Miss.; Mandeville Baptist Church, Mandeville, La.; Evans Creek Baptist Church in Pearl River, La.; Self Creek Baptist Church in Starkville, Miss.; and the 1st Baptist Church of Byram, near Jackson, Miss.



CLEAMON DOWNS has accepted a call as interim minister of music at Eastlawn Church, Pascagoula, Rev. Athens McNeil, pastor. The son of Mr. and Mrs. C. W. Downs of Pascagoula, he is a graduate of Pascagoula High School and a music major at William Carey College, where he just completed his freshman year. He is filling the position left open by the resignation of Dr. Dodd Douglas, former minister of music at Eastlawn.



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FIVE OF THE THIRTEEN William Carey College students who will be doing missionary work during the summer have been appointed directly under the Home Mission Board. They pose above following a recent appointment service. Left to right, Nancy Stroebek, appointee for Indiana; Maryann Myrick, appointee for California; John Burkley, appointee for Indiana; Beth Peavy, appointee for California; and Mary Eva Stallworth, appointee for Utah and Idaho.

SBC Gifts: \$26.3 Million During First Five Months

(Continued from Page 1) for the same period in 1965; and designated gifts jumped \$1.8 million or 12.42 per cent over designations last year.

During the month of May, Southern Baptists gave \$1.9 million through the Cooperative Program budget, and an additional \$2.2 million to designate SBC causes.

It was the largest amount of giving for the month of May for any year in SBC history, and was the second largest month of giving for 1966. Cooperative Program gifts for January topped the \$2 million figure.

The SBC Foreign Mission Board and Home Mission Board continued to receive the



THE YOUNG people from First Church, Jackson, who participated in "Operation Involvement" are seen just before the plane took off from Jackson on Saturday morning of last week. Seen in doorway are the pastor, Dr. W. Douglas Hudgins, who was present to see them off and Mrs. R. C. Alexander, youth director who went with the group, along with her husband. Seen at right are Dr. and Mrs. Raymond Martin, who also accompanied the group.

First, Jackson's 'Operation Involvement' Leads To Denver

Saturday morning, June 11, 7 A.M., Hawkins Airport, Jackson, marked the departure of twenty-two senior high youth, three counselors, and Mrs. R. C. Alexander, youth director, for Denver, Colorado, where the group from First Church, Jackson, will assist in Vacation Bible Schools in four churches of the city.

This study group began preparation in October of 1965 and continued through May of 1966. The training program included a ten session intensive Bible course taught by Mrs. Carl Guernsey; a doctrinal course under the direction of Dr. Jennings Van Landingham; an evaluation of the Sunday morning and evening worship services by each participant from October 24, 1965 to May 29, 1966.

The latter carried the stipulation that the participants keep notebooks where notes and outlines of the sermons delivered by the pastor, Dr. W. Douglas Hudgins could be recorded. The participants also noted whether they had a worship experience and if not, why not. This called for self-inventory. It was the thinking concerning this stipulation

that persons would be given more purpose in listening and that by continuous effort the worship experiences could be enhanced. In addition to the above stipulations, members of the group must have participated in January Bible Study Week, Youth Week, practiced stewardship in giving, as well as be cognizant of witnessing opportunities.

The youth will work in groups of fives and sixes in the following Denver churches: Alameda Hills, Brentwood, University Hills, and First, Westminster.

Definite assignments for the Bible schools were made to youth after Mrs. Alexander conferred with each of the above four churches and determined where the greatest needs were. The assigned First Baptist Jackson youth will be leading Bible discussion groups, telling character stories, taking charge of music in all age groups, directing group and activity time for Beginners and Primaries, as well as directing the creative period for Junior boys and girls.

The group was transported by the Jack Adams Aircraft Sales, Inc. Service, Walls, Mississippi.

The group will return on Saturday, June 18, at 5 P.M.

Hudgins Speaks At SBC On 'A Surprise At Sinai'

(Continued from Page 1)

was the King; Jezebel was the Queen; and in the life of Elijah we discover "A Surprise at Sinai."

Herbert Lockyer has said of Elijah, "He is the grandest and most romantic character Israel ever produced." Scripture is silent about him until he bursts upon the scene to rebuke the godless, awaken the people, and restore to its proper place in the purpose of God the nation of which he was a part. Confronting wicked King Ahab, Elijah announces the judgment of Jehovah in a three-year drought, during which he lived in hiding at the brook Cherith, where he was fed by ravens while the land seared and burned. Water failing, he went north to Sidon, where, in the home of a widow, he performed the miracle of the handful of meal and the cruse of oil, later raising the widow's son from the dead.

When the terrible drought neared its end, God dispatched Elijah to challenge Ahab to the contest at Carmel. There, in magnificent triumph Elijah witnessed the rout of the worshippers of Baal, and the death of four hundred and fifty of the pagan priests. The day of God's vengeance over, Elijah's servant brought word that a cloud, the size of a man's hand, was arising out of the sea. Recognizing this as a Divine omen, he predicted that rain would come and in a few hours the drought was ended.

But, as sometimes happens to earth's most magnificent men, Elijah's world collapsed about him. Ahab, utterly routed and publicly ridiculed, had shared his defeat with his queen, Jezebel. She, the epitome of evil, determined at once to have the prophet's life, and warned him of his doom. Utterly fatigued, spiritually exhausted, emotionally drained — and plunged from the victories at Carmel to the diabolical threats of a murderous monarch — Elijah is engulfed in self-pity and succumbs to despair about his personal well-being. The Scripture (1 Kings 19:1-16) tells us that "he arose and went for his life and came to Beersheba, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree, and requested of himself that he might die, and said, It is enough; now, O Jehovah, take away my life; for I am not better than my fathers. And he lay down and slept, and an angel touched him and said, Arise and eat . . . and the angel came again the second time and said, Arise and eat . . . and he went in the strength of that food forty days and nights unto HOREB THE MOUNT OF GOD."

THE PROPHET FACES A NEW SITUATION

"How the mighty are fallen!" Almost within hours the mighty proclaimer of the sovereignty of Jehovah and victor over the paganism of idolatrous worship becomes a hated, persecuted, frightened fugitive — fearful for his own life! Apparently because of no fault of his own, and with the self-satisfaction of a great personal dedication to the will, and way of his God, Elijah is cast into the Slough of Despond.

Past victories are of little comfort to him now. The impact of his powerful preaching now fades into dim memories. The awe-inspiring impact of his part in Jehovah's triumph on Mt. Carmel now appears insignificant. God seems to have forgotten; his followers have forsaken him; the people have turned against him; the rulers seek his life. From the epitome of Divine success he plummets into apparent failure and dismal rejection. An entirely new situation has arisen and he feels himself utterly unable to interpret it — much less cope with it.

Elijah's first consideration was for his own life. And, before we criticize him for cowardice, let us remember that if he had not been so concerned, Jezebel and her lackeys would have had his head to impale on the gates of the royal court. Frightened, — of course he was; confused, — certainly; despondent, — naturally; but one thing Elijah temporarily forgot. He forgot that his life was not his own. After a day's journey from Beersheba, utterly alone after he left his servant in the city, he was seized with self-pity and prayed, "O Jehovah, take away my life; for I am not better than my fathers."

Many of us as God's prophets, if we would be frankly honest with God and ourselves, and thousands of us as Christians have found ourselves in the prophet's company. We may not have prayed to die, but we have faced the same bewilderment that confronted Elijah. The six short years of this decade have thrust us all into a new and bewildering day. Our constant battle is against a pernicious pessimism and the feeling that we are losing instead of gaining in our witness for God in today's world. The godless march of atheistic communism throughout the world seems unabated; ethnic hatreds and national antagonisms appear to be increasing; moral ideals undoubtedly are toppling; domestic foundations are crumbling; disrespect for law and government grows menacing; a new and different proclamation for the people. All this Elijah remembered. Moses had become a different man at Sinai; Elijah needed to be made over.

Elijah wanted three things: a new God; a new message; met God, had received a new commission, had witnessed the frightful manifestation of the Almighty's glory, and had re-

ally, personal freedoms are being sacrificed for physical security, and every community in our nation is being afflicted with what someone has called "a wild sex-o-mania."

Many take comfort in the growth of church membership in our nation, but by any series of standards or statistics Christianity is not keeping up with the rate of population increase. In most of our churches less than half our membership attends a worship service on Sunday morning and the average attendance on Sunday night is a disgrace to our profession. Our "floating membership population" — those Baptists who are not active members of any congregation — must be a great inspiration to the Devil and a disappointment to God.

We have not taken comfort, in the last three years, in the statistical record we have achieved here in our own Convention. The rate of increase in membership has declined; Sunday School attendance has fallen off; the drop in our Training Union participation is tremendous and the decline in reported conversions by baptism reported through the churches is alarming. We do not worship statistics, but we cannot ignore them.

Indisputable, also, is the fading of the image of the pastor in the local community. A half century ago he was the stabilizing force in the town. He was respected, listened to, sought after. The moral standards he publicly proclaimed had a tonic effect on public ethics. He stood in his pulpit with a "Thus saith the Lord" on his lips, and the people listened.

Today, in many areas, the preacher is a "Voice crying in the wilderness," to whom few pay attention, and still fewer follow. Sometimes, instead of a "Thus saith the Lord," the congregation hears, "What saith the people?" In many segments of Christianity in America God's Word has been discarded and "ethical righteousness" has been substituted. Few of us have the courage to preach against sin, and perhaps fewer of us convince our people that "In Him is there salvation, and none other; for there is none other name under heaven, given among men, whereby ye must be saved." Many of us, pastors and members alike, have unconsciously become embroiled in MOVEMENTS while we temporarily forget MOTIVES.

Past victories of our God seem to be forgotten. The average congregation gives more consideration to its comfort than to its concern; to its enjoyment rather than its endowment; to its giving rather than its praying; to its ecumenical acceptance in the world brotherhood of men rather than its individual spiritual witness in the power of the Holy Spirit. Spiritual victories of the years past seem to many but delectable memories; revival fires are hard to fan into flames and seldom is there witnessed a consuming conflagration of spiritual might.

Perhaps, as never before in our history, there is a widespread inner despondency in the hearts of our pastors. Many face tensions in their congregations and opposition in their communities. Hundreds are restless and plagued by uncertainty. The pressures of "administrativism," "psycho-counselism," and "community bettermentism" take their toll of time and energy and the average prophet of God has little time for study, for meditation, for prayer, for preparation — and, in many of our services, for preaching. Promotion and programming — vitally necessary, and a worthy part of our modern ministry — often overshadow the proclamation of God's Word, and the preacher finds himself imprisoned like a puppet rather than freed like a prophet.

No wonder, then, that many of God's modern prophets feel exactly like Elijah. He never did doubt God's call to be a prophet, but he did find himself utterly bewildered and confused when his witness was focused on a new day and a new time. Little is said in the Scripture about the followers of God — those loyal to Elijah — except "I leave me seven thousand in Israel . . . which have not bowed unto Baal." These, it well can be assumed, faced the same dilemma experienced by the prophet. His confusion and bewilderment must have been reflected in their attitude. All in all, prophet and people, they faced a new day in confusion and dismay.

THE PROPHET SEEKS A NEW SOLUTION

Elijah's flight from Jezebel ended according to the Scripture at HOREB THE MOUNT OF GOD.

What was Horeb and where was it? Horeb is simply another name for Sinai. Some scholars say one particular mountain; others, a local range; but HOREB was none other than SINAI!

Why did Elijah flee to Sinai? What was there that would interest him? It seems to me the answer is obvious. Something was there that he wanted desperately; something that would satisfy the torturing agony of his soul.

It was at Sinai, generations before, that the patriarch Moses had received a transforming experience. There he had and a new program. To him it was apparent that his old God had disappeared, his old message no longer had an effect, and his former program was out of date!

Tourist Office Offers Film On Israel, Free

A brilliantly colored, English narrated film depicting the visit of a Southern Baptist group to Israel, the Land of the Bible, is being made available to churches, schools, Baptist Youth Clubs and other affiliated organizations, by the Israel Government Tourist Office in Atlanta, Georgia.

The film, a 16 mm. issue, has English narration throughout and follows the group first to the many sites in Jerusalem, including a visit to the Baptist Church there. Thence, they travel to Nazareth to view the many Holy Sites of that city and visit the Baptist School and its Director, Rev. J. W. Smith.

From here the film follows

the group to Tiberias, the Sea of Galilee, Capernaum and the Mount of Beatitudes, to Mount Carmel and Caesarea and on to the Baptist Village for a detailed visit of this important school and farm.

The film lasts 14 minutes,

and has been termed as very good by the Southern Baptist Television Commission. There is no rental or other charge for the use of the film. Interested parties wishing to screen it should write to the Israel Government Tourist Office, 808 Peachtree Street, N.E., Atlanta, Ga. 30303.

The prophet thought he needed a new God. Jehovah, whom he had served so faithfully, and Who had vindicated him so majestically at Carmel a little while before, evidently had vanished from sight. If He still reigned in such glory, why was He allowing His prophet to suffer?

Naturally, Elijah thought of his hero, Moses. Here at Sinai Moses had caught hold of a "new" God; a God displayed in earthquakes, dazzling brightness, shrieking winds and consuming fire! Moses at the Mount had seen Jehovah in a new role; that of the Giver of the Law! Now, perhaps, he himself was in need of a new God for his Day!

Then, Elijah felt he needed a new message. The burden of his prophecy had been triumphant in the days past, and God had given His blessing to every proclamation. "The majesty and supremacy of Jehovah!" — that had been his theme; but it was a message outdated and no longer effective. The blatant evil of the current moment could not be quelled by his preaching of former days. Surely, he mused, there must be a new message for a new day.

Where could it be procured? Why, at Sinai, of course. Here Moses spoke with God face to face and received from Him a new and different message. It was no longer a proclamation of deliverance, but a call to conquest. Thus, the prophet must have so reasoned, there is a new message for me in this changed day.

But that was not all. Elijah must have had an overwhelming conviction that he needed a new program. A new directive; a new motive; a new plan. The simplicity of God's utilization of him as a nation's voice of conscience through simple, sin-smiting preaching now was over. God evidently had something else for him to do.

So, here at Sinai, Elijah hoped that he might receive new marching orders that would thrust him victorious into a different activity as God's distinctive servant. The old order was over; a new day was upon him. Naturally, he thought, there must be something new for this new moment!

How like so many of God's people today! How like Elijah are so many of us as the prophets of God! Here we face a new day and a new age, one that brings confusion and condemnation upon us, and we sometimes feel like Elijah of old. WE often want a new God, a new message and a new program!

SINAI PRODUCES A SURPRISE

What does Elijah do when he reaches Sinai? The Scripture says, "And he came thither unto a cave and lodged there." Finally, having discovered shelter and safety, the discouraged prophet waits for his individual revelation. Soon, Jehovah appears and says, "What doest thou here, Elijah?" In reply God's servant voices his confusion and complaint and seeks to whine his way out of a situation beyond his interpretation. "The children of Israel have forsaken Thy covenant," he says, "thrown down Thy altars, and slain Thy prophets with the sword: and I, even I only, am left; and they seek my life to take it away."

Then Jehovah replies: "Go forth, and stand upon the mountain!"

"This is it," Elijah thought; "NOW I shall have MY dramatic moment with God." Memories of Moses swirled through his mind and the possibilities of a repeat performance of Divine disclosure lifted his spirits. Here he was to receive his new God, his new message, and his new program!

What magnificent and violent displays he witnessed! Like Moses before him, Elijah watched the might of Jehovah revealed. From the snug shelter of his cave in the rocks, he now was standing on the peak of the mountain. God was coming to his rescue! The gentle breeze that kissed his brow turned into a gale. The shrieking of the winds mounted into a tornadic roar. Trees were splintered or torn from their deep-rooted sockets, great boulders were dislodged and hurtled down into the valley, and the hills themselves seemed to burst open in frenzy. But the Scripture says, "but Jehovah was not in the wind."

Soon, the fury of the storm passed. Then, a faint quiver of the earth at his feet was felt, and a dull rumble reached the prophet's ears. All about him the hills shook as the whole area quaked in convulsions of rebellion against some mysterious power. "How God was displaying His might!" Elijah rejoiced. "And even Moses never said anything like this." But the Scripture says, "Jehovah was not in the earth quake."

His mind dancing with delight and his pulse racing with excitement, Elijah was hardly prepared for what followed. Fire! Oh, he had seen the fire of God fall on the water-soaked sacrifices on Mt. Carmel weeks before and had been unafraid, but never anything like this! The whole mountain seemed ablaze! Flaming steeds of destruction raced up and down the valley! Smoke billowed upward from the furnaces of Sheol! But, as the fires roared, he was not singed; he was not endangered. "How fantastic!" Elijah mused. "I have seen that which even Moses did not see. Jehovah is answering my prayer. I am discovering something new." But, again, the Scripture says, "Jehovah was not in the fire."

As the three phenomena of nature ran their courses, Elijah stood in the entrance of his cave and waited. He waited, — and waited, — and kept on waiting. Surely Jehovah would speak through all this; speak in thundering majesty that would silence every enemy and guarantee victory to his disconsolate prophet. His waiting was in vain, for, the Scripture says, "After the fire, a still, small voice." Just a still, small voice — that's all.

What did that still small voice say? What was the outcome of that "sound of gentle stillness?" The Scripture says, "And Jehovah said unto him, Go on thy way, . . . and anoint Hazael to be King over Syria. . . . Jehu to be King over Israel. . . . and Elisha to be prophet in thy room."

How post-climactic this was! What a disappointment had occurred! Elijah must have been a crestfallen creature when his anticipations failed to materialize. He had come all these torturing miles to Sinai so he could be another Moses, but Jehovah had not changed him one whit. He had witnessed far more than Moses ever saw but there was nothing new revealed. He had come seeking a new status, but he was sent back to his old task with nothing changed.

SINAI HAD BEEN A COMPLETE SURPRISE! Nothing new or different had transpired! No new God; no new message; no new program. No call to a new task with a different message and no new program to promulgate. Instead, in the still, small voice through which God usually guides His servants, Elijah received no new commission, but was sent back to his original task — to be a simple voice for Jehovah! It was as if God had said, "My servant, I am the same God you have always had; I have no new message for my people; and I have no new program for the days ahead. Continue with your task; I have but one purpose, and that is to bring to men a realization of the fatal fallacy of sin and the adequate power of God to transform lives of men."

Do we need that assurance today? In our confusion and dismay, do we need to be reassured of the same thing? God is not dead; in fact, as someone has observed, we have not heard that He was even sick. He still lives as the God of our day. His message for men is unchanged; for "in Him is there salvation, and in none other." His program is unchanged; the Great Commission still is the Christian's marching order.

The application I leave to your own heart. Are we to experience a surprise at our Sinai?



Dr. D. F. Gruchy

Carey Appoints Biology Prof

William Carey College has announced the appointment of Dr. David Francis Gruchy as professor of biology.

For the past eleven years Dr. Gruchy has been the president of Chamberlain-Hunt Academy in Port Gibson.

Born in Guatemala, Dr. Gruchy received a Bachelor of Science degree at Louisiana State University, taught high school sciences in Westover, and then served for five years in the military service Anti-aircraft Artillery.

He has taught science at Chamberlain-Hunt Academy and was a teaching fellow in zoology at Colorado State University where he received the Master of Science. At the University of Michigan he graduated with the Ph.D. degree. Since that time he has served as the head of Chamberlain-Hunt Academy.



Ronald W. L. Mills

Ist, Natchez Calls Education Youth Director

Ronald W. L. Mills has accepted the position as education-youth director for First Church, Natchez, Rev. Tom Dunlap, pastor.

Mr. Mills moved to Natchez from First Church, Canton, where he has served as education-music director for the last three years. He is a native of Forest, and received his education at East Central Junior College, Mississippi College, and New Orleans Seminary.

He formerly served East Side Church, Lakeland, Florida, and First Church, Magee.

Mrs. Mills is the former Patricia Price of Jackson. They have two sons, ages 5 and 8.



REV. BILL CAUSEY, pastor of Parkway Church, Jackson, will speak during the Church Programming Conference at Glorietta Assembly, June 16-22. A native of Mississippi, Causey has served as chairman of the order of business committee of the Mississippi Baptist Convention. He is a trustee of Baptist Hospital in Jackson, and a trustee of Mississippi Baptist Seminary. A graduate of Mississippi College and Southern Seminary, he has held pastorate in Meridian, Mississippi, and in Kentucky.



59TH ANNUAL AMERICAN BAPTIST MEETING — KANSAS CITY, Mo. — Some 10,000 delegates and visitors from 40 states, and Puerto Rico gathered in Municipal Auditorium in Kansas City, Mo., for the 59th annual meeting of the American Baptist Convention. RNS Photo

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An analysis that the Revenue Service has just completed of 1963 individual tax returns has revealed that 271 taxpayers reported taxable income of more than \$1 million for that year, compared with 265 the year before.

The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind In Mississippi

JOE T. ODLE, Editor

Two Conventions

Two major Baptist Conventions, American and Southern have met in the past month.

American Baptists met in Kansas City in mid-May, while the Southern Baptist Convention met in Detroit one week later.

Major concern and emphasis for Southern Baptists in Detroit was evangelism and missions, the giving of the Word of God to the "New Age."

According to the Capital Baptist "The overriding concern at this (American) convention was Church Union and/or Church Unity. Delegates talked about it in the convention, in the corridor, in hotel rooms—everywhere."

Southern Baptists continued to emphasize the great central truths of Biblical revelation, which have been their message through their history.

American Baptists were "strongly urged" by one of their leaders to "re-evaluate their basic beliefs." The speaker was Dr. Edward Tuller, General Secretary for the Convention.

Ecumenicalism

The American Baptist Convention president pled for the convention to have "an effective voice before the Consultation on Church Union." (This is the so-called Blake-Pike proposal for the uniting of several protestant denominations.) The American Baptist Convention is not an official participant in the "consultation" although it does have official observers for the group's meetings.

Many American Baptists, including some leaders, apparently want the convention to become a participant in the unity discussions. This was not voted by the convention, although the observer status was continued.

The American convention set up a "Commission on Christian Unity" to work in the field of ecumenism, but adopted an amendment to the proposal which requires that the commission adhere rigidly to "Baptist distinctives." This amendment was approved by a narrow margin of 1,018 to 920. Opponents said that such a requirement would "restrict our flexibility of negotiation" and many of those who strongly favor the unity movements were reported to be disturbed by the amendment.

PERSPECTIVE

Robert J. Hastings
"The Sound
Of Music"

A junior boy in Sunday school, I remember how we were taught to find Scripture passages. "Let the Bible fall open to the middle, and you will always find Psalms. Then turn forward or backward to locate the other books."

And just as the Psalms are in the middle of the Bible, so they occupy a central place in our religious aspirations. The Psalms are like a great

source of inspiration, hope, fears, aspirations, doubts, love, and faith of all mankind. The word Psalm is from the Greek psalmons, meaning 'poem sung to the accompaniment of stringed instruments.'

The sound of music echoes throughout the Bible, as well as in the Psalms. Moses and the Israelites burst into song after the miraculous crossing of the Red Sea. A choir of 4,000 sang when David moved the ark of the covenant into the newly completed tabernacle. Heavenly choirs sang the good news of Christ's birth. Paul and Silas, beaten and jailed, sang praises at midnight. Exiled on Patmos, John heard beautiful music "as the voice of many waters" together with "the voice of harpers harping upon their harps."

Just as the Psalms are found in the heart of the Bible, so joy and singing is at the heart of the Christian faith. David McCommon says the dirge and chant are used in pagan religions. Only Judaism and Christianity have developed music as an integral part of worship, and Christianity far surpasses Judaism in paean of praise.

George Frederick Handel considered "The Messiah" as his personal testimony. "During the composition of the Hallelujah Chorus, I did think I did see all Heaven before me, and the great God Himself!"

Open your Bible at the center, and you find the Psalms. Open your life to the world and, if you are a Christian, those around you will hear a song. Maybe not an oratorio. But the sound will be unmistakably that of music.

A copy of the first Bible printed in America, with both Old and New Testaments rendered into the Algonquin tongue by John Eliot for the Indians of Massachusetts, recently was sold at auction for \$82,000. The Bible was sold at Parke-Bernet Galleries, New York City.



BAPTIST BELIEFS

By Herschel H. Hobbs
Pastor, First Baptist Church
Oklahoma City, Okla.

SATAN, AN ANGEL OF LIGHT

"And no marvel; for Satan himself is transformed into an angel of light" (II Cor. 11:14).

Arndt and Gingrich (Greek-English Lexicon) render this "Satan disguises himself as an angel (fr. the kgrdm.) of light." He changes his outward form so as to appear as a messenger from the kingdom of light or righteousness rather than from the kingdom of darkness or evil.

In the Bible when Satan appears before God he always appears as Satan (cf. Job 1: 6ff.; Matt. 4:3ff.). He cannot fool God, for God knows him for who and what he is. But when he appears directly to man, he never appears as Satan (cf. Gen. 3:1ff.). He always assumes some other role. For man does not understand his guiles. In the case of Eve he took the form of a serpent. This was not a crawling snake. This resulted from the curse put upon the serpent (Gen. 3:14). Evidently he appeared to her as something of grace and beauty, perhaps a flying serpent, something with an appearance that would appeal to a woman.

He appears to tempt man as an angel of light. For instance, with regard to alcohol he appears not as a drunken bum but as a "man of distinction." With regard to sex he assumes the role not of a shameless prostitute but of a beautiful, popular social butterfly. He lures with the

best, but pays off with the worst.

In the immediate context Arndt is discussing his enemies, the Judaizers, who assumed the role of ministers of light when actually they were ministers of unrighteousness (II Cor. 11:13,15). They were but following the pattern of their evil master. Robertson (Word Pictures, *in loco*) comments, "Masquerading as apostles of Christ by putting on the outward habiliments, posing as ministers of Christ ('gentlemen of the cloth,' nothing but cloth)."

The devil has many tools. But his favorite ones are preachers, deacons, Sunday School teachers, or other leaders in the church who allow themselves to be used of Satan. This use may be through holy profession but evil practice posing as teachers of truth but teaching error, or professing to follow the Prince of Peace, all the while being apostles of discord and strife.

Again quoting Robertson, It is a tragedy to see men (and women) in the livery of heaven serve the devil! (*Ibid.* in *loco*, v.15). Amen!

Confusion: One woman plus one left hand turn. Excitement: Two women plus one secret. Bedlam: Three women plus one bargain. Chaos: Four women plus one luncheon check.

THOSE WHO CAME FORWARD by Curtis Mitchell (Chilton, 22 pp., \$2.95)

What about Billy Graham's type of evangelism, the call-

Two Giant Denominations

One speaker at Kansas City, Dr. John E. Skoglund, of Colgate-Rochester Divinity School, said that two giant denominations were developing in the United States, and that "In coming years the American Baptist Convention will have to choose between 'two collosi' or resign itself to becoming a dwindling denomination with a negligible influence."

"The two giant Protestant Churches he envisioned are the 10.6 million-member Southern Baptist Convention and the 24 million-member-plus Church contemplated by the Consultation on Church Union."

Dr. Skoglund pointed out "that even if a single Baptist, or immersionist Church could be developed in America, it might have dubious values for the ABC."

He added "If united with Southern Baptists, would American Baptists have to give up their present involvement in the ecumenical movement; could such a denominational body be racially integrated—and what about the effect of the SBC on theological freedom?"

Dr. Skoglund appeared to feel that American Baptists should go with the ecumenical group, rather than with Southern Baptists in a Baptist movement. He urged "the ABC to look once again at the Consultation on Church Union as a 'significant movement of American Christianity'."

Editor James Duncan in Capital Baptist says "Some have observed that in the American Convention the leadership seems to be pulling strongly for church union, and the local churches, for the most part, are objecting. There seems to be little question but that the leadership is far ahead of the people in this matter."

Different Emphasis

While the emphasis on ecumenicalism was given in Kansas City, the concern in Detroit was the very opposite. The need for fellowship with, and for "a spirit of respect and good will" for all Christians, was recognized in messages and in a resolution. Nevertheless, in the resolution it was stated that "the majority of our people are not ecumenically minded in a structural and organizational sense," and this expressed the general attitude felt in the meeting.

The new president of the convention, Dr. H. Franklin Paschall, stated "We can do more in terms of evangelism, in reaching people, and in serving society, as we recover the mission of the local churches, than we can in uniting all bodies at the top."

Since the convention, Paschall has stated that one of the emphases he will give during his term as president will be "to seek recovery of the meaning and ministry of the local church." He "noted that there are values and blessings to be recognized in the ecumenical movement" but he added that he "was op-

posed to the organizational union of Baptists with other denominations."

Widening Cleavage

These and other reports reveal that the cleavage between Southern Baptists and American Baptists is widening, rather than diminishing. At least this seems to be true between the leadership of the American convention and Southern Baptists. There is much evidence that many American Baptist churches hold a position much nearer to Southern Baptists, than is expressed by the denominational leaders.

For example, many American Baptist churches are strongly and actively evangelistic, while the director of evangelism for the denomination, apparently does not believe in evangelism as Southern Baptists define and promote it.

It is becoming increasingly clear that the talk of union between American and Southern Baptists, being pushed by a small group, is merely wishful thinking. It is almost inconceivable that either convention would be willing to make the compromises which will be necessary if the two are to seek union.

Forget Union

It appears to us that it will be far better for the two conventions to continue on their separate ways, walking together in Christian fellowship, in so far as they can, but forgetting about ideas of union. Even though there are many areas of fellowship, and high respect and love continues between the two denominations, there is clear disagreement on programs and methods, so why should one group seek to force its program on the other? Let us forget union, and continue to walk together as brethren.

Main Stream?

One question still creating debate concerns which group is leaving the main stream of Christianity, the ecumenical minded denominations, or Southern Baptists and the other evangelicals who refuse to join them.

Critics of the Southern Baptist position claim that group is no longer in the main stream.

Most Southern Baptists would answer, "Not so! Southern Baptists are right in the heart of New Testament Christianity, where they always have been. It is the groups who are rejecting the authority of the New Testament, who are preaching a new gospel, and who are promoting a new program, other than the New Testament program of evangelism, missions, Christian education, and benevolence, who have left the main stream."

Whichever, may be right, it is very evident that for the present, at least, and most likely for the foreseeable future, Southern Baptists are going to continue on the course of what they believe is the middle of the stream of New Testament Christianity. And that course, to them, is not the ecumenical stream!



An editorial in The Christian Century has challenged the validity of crime rate statistics: "When, for example, the report shows that there was an 8% increase in serious crimes in the nation's suburbs in 1965, we need to ask such questions as the following: What is the ratio of this increase to the increase in suburban population? How does this 8% figure relate to the rise of crime-producing suburban slums. What is the rate of physical and sociological decay in suburban areas and what is the correlation between this development and increasing crime in the suburbs? In our mobile society is it possible to credit a crime to the inner city, the city, or the suburbs only on the basis of the site of its occurrence? And is this not a meaningless and in many cases an unjust imputation of blame? We can point to the place where a crime occurred, but can we pinpoint the situation which produced it?"

A program of birth control services for poor families in Baltimore reduced the number of babies born in that city in 1965 to the lowest level in twenty years. The 19,800 new babies were 2,000 less than the total for 1964, a 10% drop. The program revealed that poor families, like middle and upper economic groups, want to control the size of their families. According to the Information Center on Population Problems, the 2,000 drop in births will save the city, state, and federal governments a minimum of \$14 million—including investment and operating expenses for education, health, sanitation, fire and police facilities, and the cost of aid to dependent children and maternal care.

U. S. and Soviet stockpiles now contain a destructive force equal to more than ten tons of TNT for every human being on the globe. Several non-nuclear nations possess the technical ability to produce nuclear weapons. "The time to halt nuclear spread," President Johnson has said, "is before the contagion takes root."

Liquor spending by Americans is pegged at \$13 billion this year, up \$1 billion from 1965.

Calendar of Prayer

(This list is not compiled according to birthdays.)

June 20—Alpha Humble, faculty, Gilroy School of Nursing; Janis G. Nix, staff, Children's Village.

June 21—Don Stewart, faculty, Carey College; J. H. Street, faculty, Clarke College.

June 22—Mrs. Jewel Conniff, Baptist student director, Carey College; Marvin Elliott, faculty, Mississippi College.

June 23—Joseph W. Oliver, Monroe, supt. of missions; Lester Janes, Neshoba supt. of missions.

June 24—Mrs. Louise Nix, Baptist Building; Joe T. Odle, Baptist Building.

June 25—Mrs. M. C. Waldrop, staff, Blue Mountain College; Mrs. William M. Whitehead, staff, Blue Mountain College.

June 26—Doris Schneider, faculty, Carey College; Mrs. W. E. Hannah, state WMU president.

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Newest In Books

AFRICAN DIARY by Wayne Dehoney (Broadman, 157 pp., \$3.95, illustrated with photographs).

Dr. Dehoney, pastor of First Church, Jackson, Tenn., and retiring president of the SBC, shares the experiences of his 1965 visit to Africa. The informal travelogue takes the reader from Cairo to Johannesburg to Monrovia with some 37 stops along the way. Dr. Dehoney's main concern was Southern Baptist mission fields. In the final chapter he discusses questions that many readers would ask, such as, "What is the future of the white man in Africa? What about the continued violence, abridgement of personal liberties, and political upheavals in African governments? Are the Communists active in Africa? What is the Baptist opportunity in Africa? Along with answering some questions for the readers, Dr. Dehoney asks a question himself: "If they in Africa can do so much with so little, why are we doing so little with so much?"

BILLY GRAHAM, THE AUTHORIZED BIOGRAPHY by John Pollock (McGraw-Hill, 277 pp., \$14.95).

No man in the world today is more widely known than Billy Graham, but those who read this biography will know him even better. Already many know of his preaching power, his dedication, his effective witness, but this book will take them behind the scenes to know his prayer life, his passion to be completely and fully in God's hands, his desire for spiritual knowledge and spiritual power.

The author presents the family background, the early influences, the conversion experience, and the training and preparation of a young man who unknowingly had a date with destiny—God's destiny. One experiences the very days when Graham suddenly was lifted out a ministry unknown to the world, to a ministry that now reaches literally around the world. The humility, the ability to delegate responsibility, the complete surrender to the Holy Spirit, the personal life of this unusual man, all are clearly shown. This book will stir and influence the reader. It should be read by multitudes, young and old alike.

WHAT THE CULTS BELIEVE by Irvine Robertson (Moody Press, 128 pp., \$2.95).

A guide to the teachings of the major modern cults, such as Mormonism, Christian Sci-

ence, Jehovah's Witnesses, Seventh-Day Adventism, Swedenborgianism, etc. The author did not write the book to provoke argument, but "to inspire evangelical believers to a positive yet loving offensive in meeting false teaching."

ALL THE BOOKS AND CHAPTERS OF THE BIBLE by Herbert Lockyer (Zondervan, 313 pp., \$4.95).

A capsule commentary on every chapter in the Bible, in addition to being a helpful Bible study book; Dr. Lockyer's devotional comments are adaptable for private or family devotions. This book also includes a brief outline of the books of the Bible.

WHAT JESUS HAD TO SAY ABOUT MONEY by Frank C. Laubach (Zondervan, 63 pp., paperback, \$1.00).

Dr. Laubach firmly believes that Jesus taught that the Christian may accumulate riches in "heavenly places" by putting his possessions to work for God each day. Using such examples as the rich young ruler, Zacchaeus, and the Good Samaritan,

MRS. RILEY REACHES 100

Mrs. G. W. Riley of Clinton celebrated her 100th birthday Saturday, June 4. Mrs. Riley, the widow of a Baptist minister, has been a member of First Church, Clinton since 1919, and has held many places of leadership in the church and WMU. Through the years she has been active in state Baptist work, having served as state WMU president and as editor of the Woman's Page of the Baptist Record.

She was dean at Hillman College for 21 years.

Her two daughters are also members of First Church, Clinton. They are Mrs. John M. King, Sr., and Dr. Susan B. Riley. The daughters honored their mother with a birthday tea.



Mrs. G. W. Riley



AT THE OLD MEN'S HOME, they like to gather around the piano. Left to right: Otto Nelson, Frank Kennard, Jonas Hudson, and Willis Maddox.

"Adopt A Granddad" At Old Men's Home

Some of the happiest hours at the Old Men's Home, Madison, are those in the chapel around the piano. Many church groups enjoy being with the men on Wednesdays and Sundays for the regular services.

This philanthropic institution, supported largely by donations from individuals, church and civic groups, has been in the present location since the end of World War II. For over twenty years some 75 to 100 men over 65 years of age have called this home. Most of the residents have only their Old Age Assistance each month to apply on their room and board. A few also receive Social Security payments.

The cost of complete care, including the 25 to 30 men who are bedridden, is \$5.00 per day per man. The men are able to pay about \$2.25 of this and the Board of Directors asks the citizens of Mississippi to contribute the other \$2.75 for each man each day.

On Father's Day the Old Men's Home makes its public appeal for room and board donations. To date the response has been generous and all bills have been met on time. During the Thanksgiving - Christmas season, many persons and groups responded to help make improvements to meet the sanitation and fire detection requirements of the State Board of Health.

At this time individuals and groups are encouraged to "Adopt a Granddad" for a day, a week, a month or a year. This can be done by sending an amount equal to

\$2.75 per day to the Old Men's Home of Mississippi, Rt. 1, Box 284, Madison, Mississippi 39110.

Names In The News

Thomas Hocutt, Magna Cum Laude graduate of William Carey College has received a \$1200 scholarship which will enable him to attend New Orleans Seminary this fall. Hocutt, an outstanding student, was awarded the scholarship by the seminary. He is the son of Mr. and Mrs. Paul M. Hocutt of Birmingham, Alabama.

Rev. and Mrs. Rondal D. Merrell, Sr., and Rev. and Mrs. Lewis I. Myers, Jr., missionaries and their families returned to Da Nang, Vietnam, on April 22 after spending two weeks at a nearby U.S. military base because of fighting in the city. Given a temporary APO mailing number, they may now be addressed, Baptist Mission, Advisory Team 1, Drawer 18, APO San Francisco, Calif., 96337 (do not use their name in the address). Mr. and Mrs. Merrell are natives of Tulsa, Okla. Mr. and Mrs. Myers are natives of Mississippi, he of Chalybeate (he grew up in Skene) and she, the former Toni Alexander of Boyle.

Well, frankly, this answer stumped me! After all the good woman was obedient in stewardship. She was paying her tithe. Didn't she deserve commendation? She was careful to see God received every penny demanded.

Change For A Nickel?

By Robert G. Witty, Jacksonville, Florida

"Do you have change for a nickel?" When an adult stopped to ask me this question, my curiosity overcame my courtesy.

"Yes," I replied, "but what do you want with it?" "I need two pennies to complete my tithe," the lady answered.

Well, frankly, this answer stumped me!

After all the good woman was obedient in stewardship. She was paying her tithe. Didn't she deserve commendation? She was careful to see God received every penny demanded.

But, God bless her penny-counting little heart, she was not going to put in one cent too much. She was determined to keep the extra three pennies. How can you really command such penny-counting unwillingness to go the second inch, let alone the second mile?

Since that time I have often remembered this woman's question.

I also remember that Jesus promised, "With what measure ye mete, it shall be measured to you again." And Paul said, "He which soweth sparingly shall reap sparingly; and he which soweth bountifully shall reap also bountifully. . . . God loveth a cheerful giver."

Does it pay to get change for your nickel?

Heuck's Retreat Honors Coulters

Heuck's Retreat Church, Lincoln County, honored their pastor and wife, Rev. and Mrs. R. A. Coulter, Jr., with a reception, on May 5, to celebrate the couple's 25th wedding anniversary.

Mrs. Fred Earl Smith and Mrs. Joe Reynolds gave a devotional program. Then Mrs. R. D. Smith presented a silver tea service as a surprise gift to the Coulters from the church.

Refreshments were served.

Off The Record

20-20 Windshield

The hitchhiker noticed a pair of thick lensed spectacles on the seat beside the driver. He leaned over, and said anxiously, "I'm sorry sir, but you forgot to put on your glasses."

"Forget it, son," the Texan replied. "The windshield's ground to my prescription."

Phrenology Test

Phrenology? It's merely bunk! I guess I ought to know, 'cause, just for fun, I tried it out a little while ago.

A feller came to town who claimed to read heads in a minute. I let him read my head; that's how I found there's nothing in it.

LEFTOVERS

How come the refrigerator at home is never as full as the one in the ads?

The gray matter it takes to run a professional football team is nothing compared to the green.

What you don't know makes you look pretty stupid when you try to tell it.

Only little children should be satisfied to sit and blow bubbles, and wait for the breaks.

One way to get silence at a woman's club meeting is to ask who is the oldest.

Autoists should be told that a person has 24 ribs, none of which can be spared.

The best way to keep your dreams from coming true is to oversleep. The best way to make them come true is to wake up.

—Life Lines



DR. AND MRS. JASPER L. MCPHAIL, of Memphis, Tenn., Southern Baptists' only missionaries to India, model Indian garments at the Foreign Mission Board reception in Detroit, Mich. Dr. and Mrs. McPhail recently came to the States for furlough after nearly four years' service at the Christian Medical College and Hospital in Vellore, India. He is a thoracic surgeon; she is a nurse-anesthetist. Dr. McPhail is author of *Beneath the Himalayas*, new mission study book for adults.

Thurs., June 16, 1966

THE BAPTIST RECORD 5

A Matter Of Fatherhood

MASTERCONTROL Vignette
By Dr. Charles Myers, Pastor
First Baptist Church
McAlester, Oklahoma

There is probably no statement a man can hear that makes him feel quite so tall as the greeting that comes from his child, Hi Dad. The words are few and the statement brief but it carries tremendous meaning. It expresses a close relationship. It carries a sense of pride. It recognizes a dependency. And it reveals a depth of love. Fortunate indeed is the man who gets to hear such a greeting and fortunate is the child who has a father worth greeting thus.

And those of us who make an effort to be worthy of such feeling resent the cartoons and television programs that present the Father as a first class moron. We are quick to confess we are not overly endowed with intelligence but as the same time we realize that if we were as stupid as we are often presented no one would respect us, much less delight in greeting us.

But like many other things we resent, this characterization of the stupid father may be indicative of a sickness in our society. In reality our way of life is centered in a home with the father as the head. This does not mean he is some potentate who rules with an iron hand over his family and treats them all as slaves. Rather it means if he is the right kind of father, he rules in love and leads the family by precept and example in the right direction. Not only does he give guidance but when it is needed he disciplines his children in love. In fact if he does not discipline them he does not love them. If he is a good father he does more than just provide food and clothing and other physical necessities. He realizes the animal has all of these and he considers his child to be far superior to an animal. He is conscious that his child is a spiritual being created in the image of God. He is concerned about the soul and seeks to provide a spiritual

atmosphere where that soul can become rightly related to God. A good father is so impressed with this importance that he would come nearer neglecting to provide for physical needs as if he were an animal. Have I administered discipline in love or have I cheated him by refusing to offer corrections when He has made mistakes?

Being a father is a heavy responsibility. It is nice to be remembered with a special day. The family will make over me a little bit more than usual. They may even say some good things about me that are not true. What kind of Dad am I anyway? Looking inside where no one else can see, am I really the kind of Dad

Translators And Printers Create Curious Bibles

Translators' whims and printers' errors have created a host of Biblical curiosities such as the "Breeches Bible," "Bug Bible," and the "Wicked Bible."

The Breeches Bible is the most famous of these unusual editions, the National Geographic Society says. In this 1560 English-language Bible, printed in Switzerland, the translator had Adam and Eve sewing fig leaves together to make "breeches," not the familiar "aprons" of the King James Version.

In a 1551 Bible, Psalm 91 speaks of "buggies by night," instead of "the terror by night." Buggs, or bogies, is an old English word meaning terror.

The "Treacle Bible"

Another 16th-century translator rendered Jeremiah's question, "Is there no balm in Gilead?" as "Is there not treacle at Gilead?" Thenceforth this version came to be known as the "Treacle Bible."

The apostle Peter advised husbands to treat a wife as "the weaker vessel," but the translator of a 1549 English Bible appended this stern

note, "And if she be not obedient and helpful unto him, endeavor to beat the fear of God into her head." So was born the "Wife-Beater Bible."

Typographical errors have plagued Biblical scholars even more than eccentric translation. Mistakes were so prevalent in early English Bibles that the Crown took control of Bible printing, and even today a limited number of British publishers are authorized to print the King James Version.

Andrew Anderson, remembered as one of the worst printers ever known in Scotland, issued a Bible in the 17th century with 2,000 misprints in the New Testament alone.

Anderson was rivaled by John Field of London, who in 1653 printed a New Testament sprinkled with typographical errors. The most serious made a line from I Corinthians read, ". . . the unrighteous shall inherit the kingdom of God." Field's edition survives as the "Unrighteous Bible."

The "Wicked Bible" of 1631 resulted from the omission of "not" from the Seventh Commandment. Charles I ordered the printers fined and all thousand copies that had been printed to be destroyed. Only four copies are known to have escaped and survived.

The reign of Charles I, also saw the "Fool Bible," in which the text of Psalm 14 read, "The fool hath said in his heart there is a God." The dropped "no" cost the printers 3,000 pounds.

"Basketful of Errors"

In 1717, John Baskett of Oxford, printed a King James Bible with large type and many plates. But it proved to be so full of mistakes that the edition quickly acquired the nickname "A Basketful of Errors." It is also known as the "Vinegar Bible" from a heading on St. Luke 20, which read, "The Parable of the Vinegar" (for vineyard).

The court set up six criteria for sorting out the four colleges:

Ruling Analyzed

(Continued from Page 1) have received loans. Some are in controversy over construction grants.

The court set up six criteria for sorting out the four colleges:

(1) The stated purposes of the college; (2) college personnel, including the governing board, administration, faculty, and student body; (3) the college's relationship with religious organizations and groups; (4) the place of religion in the college's program, including physical surroundings and religious observances sponsored by the college; (5) "outcome" of the college program; and (6) work and image of the college in the community.

The court made specific application of these criteria to each of the schools:

Carlson said a precaution should be observed regarding the scope of the Maryland ruling in that the grants involved were construction grants to the institutions themselves. Such aids as student and faculty aid, research

The Baptist leader raised questions about the future revision of college policies in relation to being "sectarian" or "secular."

The basic question, he said, is how the colleges actually relate to the purposes and mission of the church.

"What roles will the churches need to plan for themselves in the field of higher education, and what kinds of schools are needed for those roles?"

Tolbert Lays Cornerstone For Kenyan Baptist School

By Eric H. Clark

Missionary to East Africa NYERI, Kenya — "If you have the faith, God has the power," Dr. William R. Tolbert, Jr., president of the Baptist World Alliance and vice-president of Liberia, declared at dedication ceremonies for a new Baptist high school in Nyeri, Kenya, on April 16.

Dr. Tolbert had arrived in Kenya two days earlier for the annual East African Baptist Assembly, at Limuru. With the Liberian Ambassador to Kenya and Rev. Tom W. McMillan, chairman of the Baptist Mission of East Africa (organization of missionaries), he drove to the steep green hills of Nyeri, home of Kenya's picturesque Kikuyu tribe.

It was a tour of rain, sunshine, and smiles. As Dr. Tolbert, smiling broadly, crossed over the vivid green strip of grass which flanks the half-finished school buildings, there was a burst of spontaneous cheering.

There were school boys and

grandmothers, with pensive, wizened faces and bored-out earlobes, dangling strings of gaily-colored beads; crowds of men and little children, some carrying babies upon their backs; thin, emaciated

and more adequately dressed.

There were everywhere. There were Baptists, Christians of other denominations, and other interested people. Kenya's policemen were on hand to escort Dr. Tolbert and, if necessary, control the crowds.

On dedication day people were everywhere. There were Baptists, Christians of other denominations, and other interested people. Kenya's policemen were on hand to escort Dr. Tolbert and, if necessary, control the crowds.

There were school boys and

girls in neat blue uniforms

and more adequately dressed.

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Sixth English Church Organized In Japan

While May Day parades and demonstrations went on nearby, Nakagami Baptist Church, in Tachikawa, Japan, was organized on May 1. Sixth English language Baptist church in Japan, it is located near a sprawling U. S. air base on the outskirts of Tokyo.

The church has 35 charter members and a Sunday school enrollment of 78. In addition to a full program of activities in English, it sponsors Japanese-language Sunday school and Training Union.

Five of the charter members are Japanese, and a young Japanese physicist accepted Christ as Saviour on organization day. The church gives 10 percent of all its offerings to the Japan Baptist Convention's cooperative program and intends to increase the amount.

The smaller we are the more room God has.

Hope is as cheap as despair. Living on hope is a slim diet.

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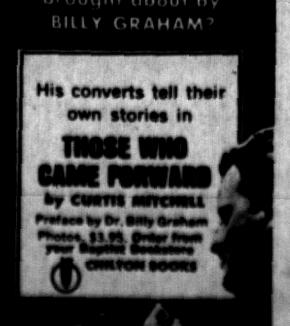
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More Sunday School Space



How deep, how lasting are the conversions brought about by **BILLY GRAHAM?**



Registration for the Workshop will begin at 8:30 a. m. on Saturday, June 18, and close at 12:00 noon.

On Monday, June 20, registration begins at 8:30 a. m. and closes at 1:30 p. m.



PICTURED ABOVE is the Youth Choir of First Church, Louisville.

1st, Louisville Youth Choir Touring Montana

The Youth Choir of First Church, Louisville, left Sunday, May 22, for Montana. Forty-five members, under the direction of William C. Day, minister of music, are performing in schools, churches, and missions in that state.

In preparation for the trip, choir members attended training classes in Baptist history and doctrines, and Mormon beliefs to enable them to be better Christian witnesses while on the summer trip.

In addition to a full program of sacred music, the choir is presenting a fellowship performance which features a folk-singing group.

The Louisville tour group, with the aid of Montana pastors, area missionaries, and the Home Mission Board, planned to hold youth rallies and appear at high schools.

A full day's excursion to Yellowstone National Park is on the agenda also. In addition, the young people hope to visit Mount Rushmore and to "invade the ski slopes of Montana."

First Church, Louisville, Rev. Vernon May, pastor, voted to finance the trip through the church budget. However, the choir members did car washes, baby-sitting jobs, and other odd jobs to supplement the budget, to have an active part in providing for the trip themselves.

Church Begun In Rocky Mountain National Park

There will be a Southern Baptist church, for tourists to attend this summer while visiting the Rocky Mountain National Park and the Estes Park area.

The Denver Association purchased a three-story building in downtown Estes Park at a cost of \$35,000 and an additional \$5,000 has been spent for remodeling. The church building is located at 55 Park Lane, right across from the City Fire Station.

George Gaskins, Superintendent of Missions for Denver Association, will be conducting Sunday morning services during the month of June at 10:30 A.M. and during July and August at 8:30 A.M. and 10:30 A.M.

The Home Mission Board of the SBC and The Colorado Baptist General Convention are cooperating with Denver Association in this resort ministry.

The ministry will be a year-round ministry and a qualified full time pastor is being sought.

For additional information write George Gaskins, P. O. Box 22005, Denver, Colorado, 80222.

BMC Enrolls 262 For The Summer

Blue Mountain College opened its 1966 summer session with a record enrollment of 262. Registration began on June 6, and the opening assembly was held on Tuesday, June 7, with President E. Harold Fisher presiding.

One of the outstanding features of the 1966 Summer Session is the Tenth North Mississippi Elementary Teachers Workshop, to be held June 20-24, with Mrs. J. R. Lewis, of the Blue Mountain Education Department, serving as Director. Special study for the workshop will feature Mathematics and Music.

Registration for the Workshop will begin at 8:30 a. m. on Saturday, June 18, and close at 12:00 noon.

On Monday, June 20, registration begins at 8:30 a. m. and closes at 1:30 p. m.



SHOWN ABOVE are the Handbell Ringers of First Church, Louisville.

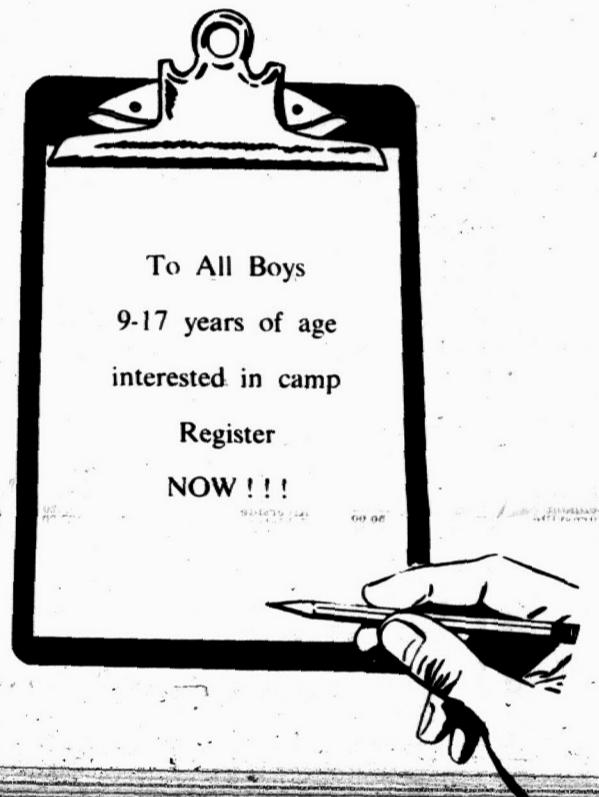
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Brotherhood Department
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Jackson, Mississippi

Training Union

YOUTH WEEK REPORTS

106. MERGOLD BAPTIST CHURCH, Bolivar Association. Leaders: A. L. Riley, Suzanne Flowers, Sheila Cochran and Jimi Corcoran.
107. TEMPLE BAPTIST CHURCH, Hinds Association. Officers: Jim East, Billy Blanks, Dena White, Roger Cliburn, Kenneth Storie.
108. UNION BAPTIST CHURCH, Clarke Association. Officers: Reece Willis, Pogue, Sherry Rollison.
109. ARBOR GROVE BAPTIST CHURCH, Chickasaw Association. Officers: Elkin Doss, Tommy Doss, Eleana Neal, Sue Eastman, George Eller.
110. HOLLOW SPRINGS BAPTIST CHURCH, Marion Association. Officers: Bruce Robbins, Jackie Bracey, Donnie Gay, Nevel Smith, Bob Allen.
111. HEBRON BAPTIST CHURCH, Jones Association. Officers: Lee Gordon, Judy Jeffcoat, Janice Hinton, Wayne Hollifield, Rose Anderson, Nancy Pickering.
112. PROSPECT BAPTIST CHURCH, Lafayette Association. Officers: David Hodge, Jackie Davis, John Hodge, Barbara Bishop.
113. UNION FIRST BAPTIST CHURCH, Newton Association. Officers: Fred Allen Hollingsworth, Richard Irons, Ronnie Rainier, Danny Hathorn, Larry Land.
114. CEDAR CREEK BAPTIST CHURCH, DeSoto Association. Officers: Skipper Brewer, Roger Johns, Jerry Douglas, Debbie Morris, Sidney Williams.
115. EVANSVILLE BAPTIST CHURCH, Tate Association. Officers: Bobby Savage, Jimmy Thomas, Dale Howe, Jo Jones, Sandra Patrick.
116. LEAD BAPTIST CHURCH, Lauderdale Association. Officers: Mike McCallum, Charles McCallum, Jr., Bubba Knight, Kathy Mitchell, Linda Jane Jones.
117. GULFPORT FIRST BAPTIST CHURCH, Gulf Coast Association. Officers: Sandy Sandifer, Linda Calloway, William McRae, Tommie Robinson.
118. PARK HAVEN BAPTIST CHURCH, Jones Association. Officers: Billy Sanders, Gail McCarty, Joyce Williams, Fred Smith, Mitchell Smith.
119. NORTH GREENWOOD BAPTIST CHURCH, Leflore Association. Officers: Alton Lewis, Patti Lewis, Sue Parkinson, Joe Kennedy, Gene Haskins.
120. HOLLYWOOD BAPTIST CHURCH, Quitman Association. Reported by Pastor, Fred Wilkinson.
121. RIVERVIEW BAPTIST CHURCH, Hinds Association. Officers: Sandy Sandifer, Linda Calloway, William McRae, Tommie Robinson.
122. BETHEL BAPTIST CHURCH, Winston Association. Officers: Fred Sanders, Mike Sanders, Danny Parks, Donald Parks, Donald Triplett, Larry Land.
123. CALVARY BAPTIST CHURCH, Clay Association. Officers: Charles Smith, Tommy Calder, Weldon Merchant, James Young.
124. CENTERFIELD BAPTIST CHURCH, Sunflower Association. Officers: Earl Coleman, Tommy Free, Donald Coleman, Donna Holman, Jo Ann Griffin.
125. NEW HOPE BAPTIST CHURCH, Gulf Coast Association. Reported by Pastor, W. W. White.
126. BLUE LAKE BAPTIST CHURCH, Quitman Association. Officers: Billy Miller, Jessie Mills, Dale Mitchell, J. C. Smith.
127. CALVARY BAPTIST CHURCH, Clay Association. Officers: Charles Smith, Tommy Calder, Weldon Merchant, James Young.
128. HORSESHOE BAPTIST CHURCH, Holmes Association. Reported by Pastor, C. C. Pender.
129. SALEM BAPTIST CHURCH, Leake Association. Officers: J. W. Hollis, Darnell Hollis, James Alexander.

Ross Eckler, director of the United States Census Bureau, has said that the Bureau is considering questioning the American people on religious beliefs in 1970 for the first time. According to Eckler, Roman Catholic and Protestant groups were among those asking that religious questions be included in the census. Jews and Christian Scientists were opposed.

The General Telephone and Electronics Corporation has demonstrated to some 275 educators and security analysts an electronic "blackboard-by-wire" system aimed at the educational market. The system transmits audio and handwriting over regular telephone lines and also provides for questioning from the classroom audience.

Sunday Reports

Sunday School Attendance Training Union Attendance Additions To The Church

June 12, 1966

	357	112	1
Amory, 1st	370	105	2
Belzoni, 1st	301	75	2
Brandon, 1st	406	174	1
Clinton	381	127	13
Morrison Chapel	147	95	
Clinton	412	164	7
Morrison Heights	642	177	3
Columbus, 1st	662	181	1
Columbus, Fairview	309	128	6
Crystal Springs, 1st	177	144	6
Forest	333	75	
Greenwood, North	388	102	2
Grenada, Emmanuel	388	120	4
Grenada, 1st	361	163	2
Gulfport, 1st	800	168	4
Hindsboro	336	110	
Hindsboro	236	97	
Clinton	572	181	3
Clinton	354	167	1
Main Street	802	368	15
North Main	785	200	1
Houston, 1st	451	178	1
Main	368	122	1
Parkway	83	56	
Hindsboro	294	124	1
Jackson:			
Alta Woods	972	334	7
Briarwood Drive	269	119	
Broadmoor	1317	467	17
Calvary	207	43	3
Main	1240	365	
Mission	50	34	
Colonial Heights	243	88	
First	1223	261	6
Oak Forest	515	156	2
Parkway	706	227	8
Ridgecrest	285	133	
Robinson Street	57	118	
Southern Hills	102	30	
Woodlawn	653	151	5
Woodlawn Hills	204	84	8
Hillcrest	527	227	1
Winkie	503	122	2
Southside	310	110	
McLaurin Hgts (Rankin)	325	148	
Lakeview Mtn	15	1	
Kosciusko:			
Parkway	166	72	
First	519	154	6
Main	495	143	
Maple St.	24	11	
Laurin:			
Magnolia St.	393	154	8
Trinity	131	69	
Second Avenue	322	134	
Missions	84	21	
Plainway	183	118	1
Hill:	405	156	3
Leakesville, 1st	163	46	
Long Beach, 1st	471	105	
Main	428	72	
Mission	43	33	
Ludlow	30	79	
Lyon	173	61	
Roundaway Man	20	1	
McComb:			
Locust St.	306	93	
Main	320	93	
Macon, 1st	197	65	
Meadville, 1st	190	65	
Meridian:			
Calvary	434	172	
Main	365	136	
Fewell Survey Man	41	46	
Pine Springs Man	28	1	
State Blvd.	352	91	
Poplar Springs Drive	511	111	
Fifteenth Avenue	292	123	
Oakland Heights	119	52	9
New Hope	82	50	
Mt. Creek (Rankin)	262	141	1
Pascagoula, Eastawn	262	141	
Pascagoula, 1st	608	191	
Main	564	222	
G.C. Nursing Home	12	1	
Martin Bluff	41	1	
Pine	324	127	1
Pearson	199	70	
Petal-Harvey	279	61	
Main	253	1	
Memorial Drive	24	1	
Pontotoc, W. Hgts.	226	82	
Pontotoc, First	385	158	1
Poplar Flat (Winston)	150		

1st West Point Calls Director Of Education

Miss Vencille Rushing has accepted the position of educational director at First Church, West Point, and will assume her duties July 1.

She is the daughter of Mr. and Mrs. C. M. Rushing of Pascagoula, and is a graduate of Union High School in Union, and East Central Junior College, Decatur. She was president of the Baptist Student Union her sophomore year.

Miss Rushing graduated from Blue Mountain College in 1964 and was named to "Who's Who" among Students in American Colleges and Universities. During 1963 she served as student summer missionary in Phoenix, Arizona.

In the summer of 1965 Miss Rushing served as assistant director of a new Weekday Program in Emmanuel Church in Manassas, Virginia, being employed by the Virginia Woman's Missionary Union. On May 20, she received the M.R.E. degree from New Orleans Seminary. While in the seminary she served as student trainee missionary appointed by the Home Mission Board to serve at Rachel Sims Memorial Mission during the years 1965-66. She was awarded for two consecutive years W.M.U. Scholarships from the Woman's Missionary Union of the state of Mississippi.

Rev. Jimmy H. Hipp is pastor of First Church, West Point.



CLARKE TEACHERS HONORED — From left: Dr. John Franklin Carter, Miss Joe Allyne Wesson, Thomas L. Everett. In connection with an Alumni-Parents banquet on Graduation Day (May 21), three teachers having the longest terms of service were given special recognition; and appreciation checks were given each by Clarke College, presentation being made by Dr. W. L. Compere, President. Dr. Carter has taught 29 years, Miss Wesson 13 and Mr. Everett, 19. Their respective fields have been Bible, English, and sub-collegiate courses.

Music

PERSONALITIES FOR JUNIOR MUSIC WEEK
JUNE 20-25, 1966

GULFSHORE BAPTIST ASSEMBLY
Pass Christian, Mississippi

FACULTY

Name	Church	Town (and State)
Mrs. Martha M. Clancy	Ingleside	Shreveport, La.
Ronald K. Wells	First	Beaumont, Texas
Charles Dorris	First	Magee
Paul Padgett	First	Picayune
Mrs. G. C. Cox	Hillcrest	Jackson
Edwin Sudduth	First	Gulfport
Miss Betty Pope	First	Brookhaven
Curtis Hester	First	Waynesboro
Mrs. Curtis Nix	Baptist Children's Village	Jackson
Harry Thompson	First	Brookhaven
Tommy Howard	First	Leland
Miss Hellon Upchurch	First	Okolona
Mr. and Mrs. Billy Vaughan	First	Columbus
James B. McElroy	Pelahatchie	Pelahatchie
J. T. Hannaford	First	Moss Point
Rev. Maurice Clayton	South Side	Meridian
Graham Smith	First	Laurel

Representing the Church Music Department will be Dan C. Hall and Martha Gene Shutt.

JUNIOR CHOIRS TO PRESENT PROGRAMS (MUSICAL FEATURE PERIOD) DURING THE WEEK—

First Church, Waynesboro, Curtis Hester, Director
Pelahatchie Church, Pelahatchie, James B. McElroy, Director
First Church, Senatobia, Jerry Tally, Director
First Church, Laurel, Graham Smith, Director
Baptist Children's Village, Jackson, Mrs. Curtis Nix, Director
First Church, Brookhaven, Harry Thompson, Director

TWO NEW CANTATAS TO BE PRESENTED FRIDAY EVENING, 7:00 (June 24, 1966)—

Hear Ye! Be Joyful by Jacqueline McNair — Directed by Ronald Wells and Accompanied by Edwin Sudduth
Singing Through the Years by Jane Marshall — Directed by Martha Moore Clancy and Ronald Wells, and Accompanied by Betty Pope and Edwin Sudduth

LIMITED SPACE STILL AVAILABLE

Miss Vencille Rushing

DEVOTION

Importance Of Loving Jesus

By R. A. Tullos, Supt. of Missions, Simpson County

"Do you love me?" John 21:15-17.

"Do you love me?" when asked by Jesus becomes a heart-searching question. When Jesus feels that it is necessary to be thrice-repeated, as in the case with Peter, it became heart-breaking. This passage of Scripture reveals to us the importance that Jesus attaches to love in our relationship to Him.

Both by inference and emphasis, we are impressed here with the primacy of love in pleasing Jesus. As His disciples, that is the first thing He wants from us. Without it, as it is without faith, it is impossible to please Him.

We are impressed here, also, with the provisions of love in serving Jesus. Peter must declare his love, in response to Jesus' question, before he is commanded to "feed my sheep," or to "feed my lambs." Love provides the opportunity for service to Him only to those who love Him. This quality is essential in those to whom Jesus will entrust His sheep. And, also, love through service provides the only real proof as to the genuineness of our profession. It were as if Jesus were saying in that thrice-repeated commission: "You say you love me, Peter. Prove it by feeding my lambs and my sheep."

"I love you, Mother," said little Nell.
"I love you more than tongue can tell."
But she sulked and pouted all that day.
"Till her mother was glad when she went to play."

"I love you, mother," said sturdy John.
But forgetting his work, his cap went on.
And off he went to the garden swing.
And left her the wood and the water to bring.

"I love you, Mother," said thoughtful Fan.
"Today I'll help you all I can."
How glad I am school doesn't keep.
And she rocked the baby 'till he fell asleep.

"We love you, Mother," again they said.
Three little children on their way to bed.
But how do you think that mother guessed
Which of the three really loved her best?

We are impressed, also, as Jesus continued to talk to Peter of the price of love in following Jesus. Vv 18-22. Love is not cheap. It is very costly. If we really love Jesus, it could cost us liberty or life, or both. That is what it cost Peter. Surely, it will always cost us the price of occupying the position and lot in life which He assigns to us. Verses 20-22. It might involve taking the lowly place while others occupy a more enviable position. This we should do without jealousy, or complaint. If we love Him, this we will do. This, too, is the price of love.



Bradford Chapel To Build Pastor's Home

PICTURED ARE DEACONS and pastor of Bradford Chapel Church, Calhoun Association. The picture shows the growth of building funds for a new pastor's home in the near future. The goal, before beginning construction \$5000, at the time of this picture had reached \$4700. Left to right, Guy Bingham, Braxton Clanton, Thomas James, Rev. Billy McDaniel, pastor, O. P. Baker, Grady Sprayberry, and Victor Bingham.



DEACONS of Bradford Chapel Church, Calhoun Association, show the two-acre lot adjoining the church property that was given by the Childs family of Gore Springs, in memory of their father. The lot, with 420 feet frontage on blacktop, is 210 feet deep and an excellent location for the pastor's home. Left to right, Braxton Clanton, Guy Bingham, Grady Sprayberry, Victor Bingham, Thomas James receiving deed, O. P. Baker, and C. H. Childs (Methodist) presenting the deed of the lot.

New Church Member Orientation Conferences At Assemblies

NASHVILLE — The first conferences for training church-elected workers in the program of new church member orientation will be held this summer during Training Union leadership and youth conferences at Southern Baptist assemblies.

James E. Frost, supervisor of the general Training Union administration unit in the

(N. M.) Baptist Assembly and July 14-20 and July 21-27 at Ridgecrest (N. C.) Baptist Assembly.

The conferences are specially planned for directors, teachers, counselors and secretaries of new church member orientation.

James E. Frost, supervisor of the general Training Union administration unit in the

Sunday School Board's Training Union department, stated that the conferences are designed to help workers plan, conduct and evaluate a program of new church member orientation.

Basic guides which may be followed weekly and monthly will be presented.

Frost said that numerous churches have just started programs of new church member orientation as an ongoing activity following revivals and the denominational emphasis this year on proclamation and witness.

MISSISSIPPI BAPTIST

SUNDAY SCHOOL LEADERSHIP ASSEMBLY

AND

KINDERGARTEN WORKSHOP

GULFSHORE BAPTIST ASSEMBLY **PASS CHRISTIAN, MISSISSIPPI**

JUNE 27-JULY 1, 1966

DAILY

— Program Begins Monday Night 5:30 PM — Adjourns Friday Noon —

MORNINGS

7:00 BREAKFAST
8:15 CHILDREN'S BUILDING OPEN
8:30 SONG AND PRAISE
8:45 BIBLE STUDY
9:45 RECESS
10:15 CONFERENCES (Juniors, Intermediates, Young People will participate in their conference plus morning recreation)
12:00 LUNCH

PROGRAM

AFTERNOONS

FREE TIME — FUN TIME
1. REST — RELAX
2. RECREATION — Tennis, basketball, craft shop, sail boating, fishing, surf and pool swimming, ping pong, table games.
3. BOOK STORE — GIFT SHOP
4. SIGHTSEEING — History and beauty of Gulfcoast Areas.

SCHEDULE

EVENINGS

5:30 SUPPER
7:00 SONG AND PRAISE
7:15 SUNDAY SCHOOL FEATURES
8:10 SONG AND PRAISE
8:25 INSPIRATIONAL MESSAGE
9:15 ADJOURN

CONFERENCE

GENERAL

PASTORS — EDUCATION DIRECTORS
SUPERINTENDENTS — ASSOCIATES
KINDERGARTEN (Separate Program)
MISSIONARIES
CHURCH BUILDING
CHURCH LIBRARIANS

AGE GROUP-LEADERSHIP

ADULT
YOUNG PEOPLE
MARRIED COLLEGE
SINGLE YPA
INTERMEDIATE
EXTENSION

YOUTH

JUNIOR (12-24)
INTERMEDIATE (13-16)
JUNIOR (9-12)

Kindergarten Workshop

Music Leadership

Children's Building

Music Leadership

Children's Building

Professor of The Billy Graham Chair of Evangelism, Southern Baptist Theological Seminary, Louisville, Kentucky.

Mrs. L. B. Moss
Crystal City, Texas

MR. AND MRS. ED STALNECKER
Biloxi, Mississippi

MR. AND MRS. DAVID STONE
Nashville, Tennessee

A Baptist Book Store and Assembly Gift Shop are located on the grounds for the convenience of Assembly guests.

All meals are planned, prepared and served cafeteria style by Morrison's Food Service, Inc. Air-conditioned cafeteria this year.

The Stalnecker music team will lead the worship periods and provide special music throughout the week.

A musical concert will be presented Thursday night by Bette Ed, Carol and David.

Mr. and Mrs. W. T. Douglas
Gulfshore Baptist Assembly, Pass Christian, Mississippi

Mr. and Mrs. David Stone
Nashville, Tennessee

David Stone will be the assembly organist and Mrs. Carol Stone will be the pianist during the weekly.

The Children's Building will be available each morning, Tuesday through Friday, opening at 8:15 A.M. An experienced, capable faculty will direct Nursery, Beginner and Primary children in guided learning activities. Mrs. Dennis E. Conniff, Jr. will serve as coordinator.

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